

THE SHEKEL

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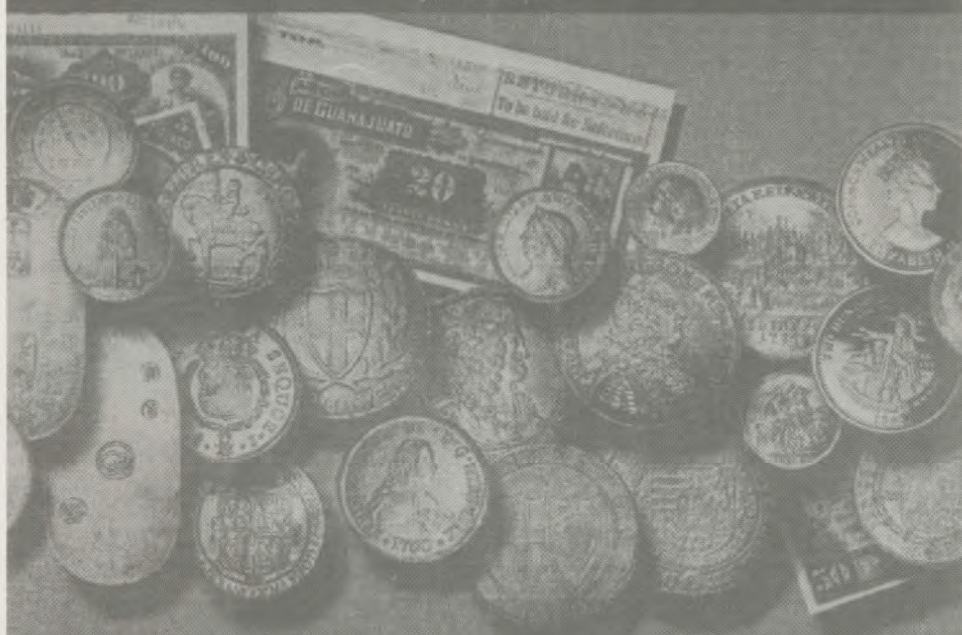
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EDWARD SCHUMAN, EDITOR

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

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President's Message

By Mel Wacks

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When you think of a vacation you visualize endless beaches, the theater, museums, etc. ... for relaxation and stimulation. But there are also long lines and expenses. What if you could take mini-vacations in your home? You can, with your collection of coins, medals and paper money.

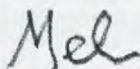
To many people, the thrill of collecting is limited to the search for that missing coin, or perhaps accumulating coins as an investment. That's fine, but they are missing out on the real dividends of the hobby -- the same benefits as vacations - relaxation and stimulation.

Let's see what you can learn from coins, medals, etc., starting with a coin in your pocket - a Lincoln cent. You will need a magnifying glass. Look at where Lincoln's shoulder meets the edge. If you look very carefully you should be able to make out the letters "VDB." Check this out in the Guide Book of United States Coins (called the Red Book) or on the Internet by typing in VDB in the Google search engine ... and you will learn that these are the initials of the designer Victor David Brenner, who happened to be Jewish. When Brenner put his initials on the first Lincoln Cents in 1909 there was a protest, possibly due to anti-Semitism, and the initials were removed; they were not added back until 1918.

Similarly, the coins circulating in Israel all have stories to tell. They feature the same symbols as used on ancient Judaeon coins, like the flowering pomegranate plant or a palm tree. The meaning of these symbols can be found in books you can buy or borrow from a library like Romanoff's "Jewish Symbols on Ancient Jewish Coins" or on the Internet like my own "Handbook of Biblical Numismatics" at www.amuseum.org/book.

Medals feature interesting people and events. And the medallists deserve recognition for creating true works of art. For instance, Karen Worth -- who created masterful portraits of labor leaders Samuel Gompers and Sidney Hillman for the new Jewish-American Hall of Fame commemorative - has designed over 600 medals in her distinguished career. It would be fun and a challenge to put together a collection of medals by Karen Worth or Victor David Brenner or other Jewish medallists.

Enjoy your collection!



The Editor's Page

By Edward Schuman

The annual convention of the American Numismatic Association, the grand daddy of all numismatic organizations, will take place at the David L. Lawrence Convention Center in Pittsburgh, PA from Wednesday August 18th through Sunday August 22nd.

A.I.N.A. is a unique numismatic specialty organization offering an award winning bi-monthly magazine to its members. As it is important to continue to build our membership, A.I.N.A. will sponsor a club booth and we invite those members who can attend to stop by and visit with us. There will be a surprise gift to all that visit our booth.

The annual general meeting of A.I.N.A. and the Israel Government Coins and Medals Corp. will take place at 1:00 on Thursday the 19th in room 324. A program will be presented with our president, Mel Wacks together with board members J.J. Van Grover and William Rosenblum. Several of our board members will be in attendance. The Israel Government Coins and Medals Corp. will inform us of coming events and have a booth displaying their coins and medals. The last meetings were highly successful and we urge all who are able to attend not to miss it.

We have reproduced a photograph of the A.I.N.A. Board meeting taken in 1983 at a New York convention. Can you recognize anyone?

Till the next issue



BOARD CONVENES: Bottom, ctr.: Morris Bram, re-elected President of AINA; l., V.P. Stanley Yulish; r., Julius Turoff, Treasurer. Standing: David Paszamant, N.H. Hacohen (guest), Sylvia Haffner, Arnold H. Kagan, Donna Sims, Jerry Yahalom, Irving L. Rudin, Moe Weinschel, Ed Schuman, Mel Wacks and Fred Roganson.

Rachel's Tomb

In Jewish tradition, Rahel Imenu, Our Mother Rachel is the mother of sorrows who weeps in prayer over the Jewish people. Throughout the generations, Jews, Christians, and Moslems have come to pray at the site known as Rachel's Tomb, on the road from Jerusalem to Bethlehem.

"Thus saith the Lord: A voice is heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, because they are not". Jeremiah 31:15).

The biblical figure of Rachel has been a source of eternal admiration and identification for Jewish women throughout history. Through her merit, they have believed God will intervene for the good of Jewish women and the Jewish people.

To the Jews the site, once a small, modest, solitary domed tomb, now a reinforced concrete fortress with sandbagged windows, is considered one of the three most important and holy sites, next to the Western Wall and the Cave of the Patriarchs in Hebron. Over the generations, Jewish women have developed rites and rituals particular to Rachel's Tomb. According to ancient custom, barren women and those suffering from deeper sorrow would surround the tomb with red thread, then tie the thread to their elbows or necks, believing and hoping that the merit of Rachel and the sanctity of the tomb somehow permeate their own lives and souls.

Rachel, the beloved wife of the third Patriarch, Ya'acov (Jacob), died in childbirth on the way to Hebron returning to his family's home. They set out from Bayt-El; but when they were still some distance from Efrat, Rachel went into childbirth, and she had hard labor. When her labor was at it's hardest, the midwife said to her, "Have no fear, for it's another boy for you." But as she breathed her last --as she was dying-- she named him Ben-Oni, but his father called him Benjamin. So Rachel died. She was buried on the road to Efrat -- now Bethlehem. Over her grave Ya'acov set up a pillar, it is the pillar at Rachel's grave to this day.

Ya'acov buried Rachel at this spot, rather than at the family burial plot at the Cave of the Patriarchs in Hebron, because he foresaw that his decedents would pass this site during the forced exile to Babylon in the year 423 B.C.E. And then Rachel would pray for their safety and ultimate return, as it's written: So Ya'acov set up a monument over her lonely grave site so that exiled Jews would recognize it and pray and be comforted as they were being led into captivity. Ancient writings describe the grave marker as 12 stones that represented the 12 tribes of Israel with one large stone that symbolized Ya'akov.

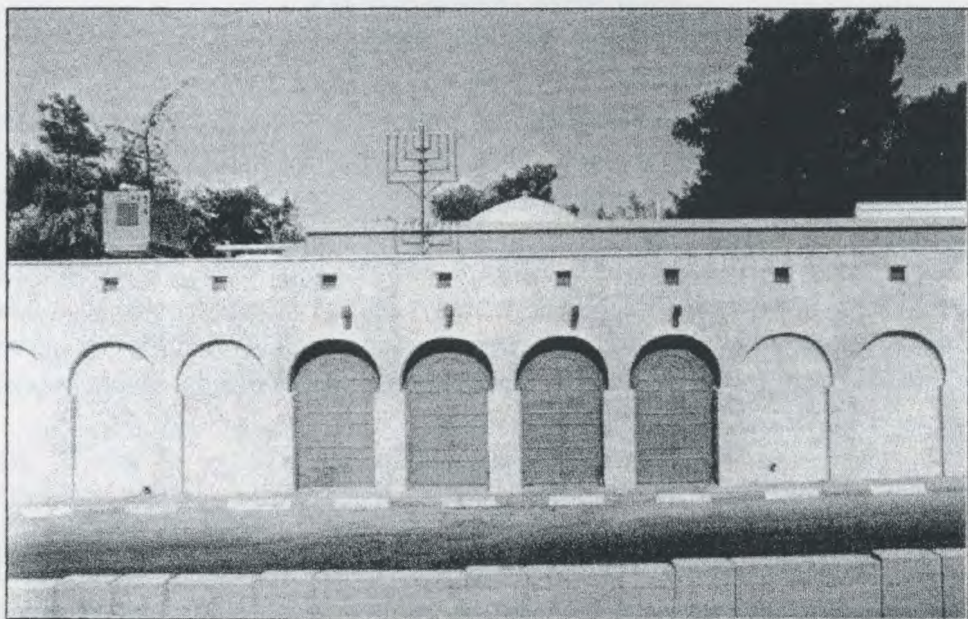
Since the time of her burial the Tomb of Rachel has always been a special place for prayer. To this very day, men and women go to Rachel's Tomb to shed tears and beg "Mother Rachel" to intercede with G-d on their behalf -- for the health of a loved one or for Divine Intervention for those in need. Rachel, the childless woman who ultimately became mother of the Jewish People, has become a special symbol of hope for childless women -- teaching them the power of prayer. Hundreds of requests are sent every month to the Committee For Rachel's Tomb from Jews world wide, requesting prayers to be said on behalf of the ill, the childless and those in need of a special blessing.

From the Byzantine period until the 1800's Rachel's Tomb consisted of a tiny domed structure. It was Sir Moses Montefiore who renovated the Tomb in 1841 and added on an anteroom and enclosed the dome over the grave marker so that pilgrims could find shelter from the elements,



The town of Bethlehem has grown several fold and where once Mother Rachel's Tomb was in an open area on the road side, today it stands in the center of the town with one of the main streets passing right next to it. Since 1948 Muslims have created their own cemetery surrounding the building on three sides.

Now, after 150 years, the State Of Israel's Ministry Of Religion renovated the site once again, and this time it has been enlarged many times it's original size: The new Rachel's Tomb consists of the previous structure housed within the expanded and reinforced edifice. New additions include two guard towers. This new Rachel's Tomb complex is a modern and stately building that has been designed to protect the tomb and those inside, yet it's interior retains the intimacy and unique serenity that has been characteristic of Rachel's Tomb.



Rachel's Tomb is a living symbol of HaShem's promise to Rachel that her children will return to the Land Of Israel. Jewish life today thrives in Rachel's Tomb. In these days, despite the on-going war of attrition people still go to recite Tehillim (Psalms), pray and learn Torah. Classes by renowned Jewish speakers are held there. Rachel's Tomb has also become a place of joy as Britot and Bar/Bat Mitzvah celebrations are held within it's walls.

Numismatically, Rachel's Tomb was depicted as the site used on the 500 mil Palestine Currency Banknotes. Its motif also has been used on many medals.



What's a Coin?

By: Shmuel Aviezer

"A piece of metal or rarely of some other material (as leather or porcelain) certified by a mark or marks upon it as being of a definite intrinsic or exchange value and issued by governmental authority for use as money." Webster's Third New International Dictionary, Vol. I, G and C. Merriam Co., 1971, pp. 441. "Money can be defined as any object, or record of that object, which is regularly used to make payments to a law which guarantees its value and insures its acceptability." ("Money, from Cowrie Shells to Credit Cards", Joe Cribb, British Museum Publications, London, 1986).

The oldest form of trade was the direct exchange of goods, the Barter. In early agricultural and pastoral societies, cattle or sheep were the most commonly bartered goods. The modern bankers' term "pecuniary" has its origin in the Latin words "pecunia" and "pecus" (cattle). Even in India, the coin denominated "rupee" takes its name from the old Sanskrit word "rupa" (cattle). The English "fee" is derived from the Germanic word "vieh" (cattle). In Russian, the oldest name for money is "skot", meaning "cattle". In Babylon barley determined the basic unit of weight, the "shekel": it was equal to 180 grains of barley. Salt was used as a commodity currency in the Roman Empire. "Salary", from the Latin "salarium" indicates the allowance in salt given to military personnel. The word "capital" derives from the Latin expression "Caput" = head, relating to cattle head. The "catanga cross" was used for payments in Africa and it is nowadays depicted on some coins there.

More "primitive" money included a species of "cowrie shells", found in the shallow tropical waters of the Indian Ocean. These were small, round and white shells of 3-4 cm length, uniform in shape and easily recognizable. Their natural beauty made them easily acceptable. Also used for payments were stones of customary size with a hole in the center, iron rods of various shapes and sizes.

The different means of payment for daily use in olden times were characterized by three main qualifications:

- 1) Transferability: The payer should be capable of transferring his "object" to the payee and onwards;
- 2) Measurability: The object can be measured to satisfy both sides of the transaction.
- 3) Acceptability: The receiver must be convinced that the object is acceptable for a transaction with a third party.

Coin substitutes in the Bible

Transactions in gold and silver were made in olden times. We know about the deal struck between Abraham and Ephron when Abraham bought the Cave of Machpelah. "and Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant" (Genesis 23: 16).

(Note the word "weighed": it certainly means that when the said transaction was sealed in the 13th century B.C. there were no "money" or "coins ", in today's meaning, yet made in fixed weights. Moreover, the expression "current money" with the merchant", conforms with the "acceptability" character as explained above).

More evidence about "weight":

"And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold" (Genesis 24:22). Jacob bought a parcel of field "for an hundred pieces of money" (Genesis 33:19). The Hebrew word is "Keshita", a unique name for a means of payment by weight. Another mention of money comes in Samuel I 2:36: "...that everyone that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread..." *(The Hebrew word here is "Agora ", another original word again translated "a piece of silver", which do not duly express the vaiety of the "currency" so distinctively quoted in the Bible).* "Bekah"~ that is half a shekel..." (Exodus 38-26) is a piece of silver" of fixed weight but it is not a "coin".

An interesting accounting of money, revealing the scale of the "denominations", is described in Exodus 38:25, 26:"and the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels of the sanctuary: A bekah for everyman, that is half a shekel, after the shekel of the sanctuary, for everyone that went to be numbered, from twenty years old and upward, for sixhundred thousand and three thousand and five hundred and fifty men".

(The above may be calculated as follows: 603,550 1/2 shekels = 300,000 + 1,775 shekels 100 talents = 300,000 shekels 1 Talent* = 3,000 shekels) * In Hebrew "Kikar".

The first coin

Only in the seventh century B.C., the Kings of Lydia, in Asia Minor, (561-546 B.C.) apparently urged by merchants, conceived the idea of imprinting a mark on a piece of metal that attests its weight and value, in

order to save the time needed by the merchants to weigh each piece individually. The mark showed the front of a roaring lion and was depicted on one side only of the metal piece. This piece composed of Electrum, a natural alloy of silver and gold extracted from riverbeds.

Coins in the Bible

In the fifth century B.C. we first detect the mention of semi-coins (Ezra) 8-27: "twenty basons of gold of a thousand drams"; and in 2-69 "threescore and one thousand drams of gold, and five thousand pound of silver", Also, in Nehemiah, 7-70/71 "a thousand drams of gold, fifty basons"; "Twenty thousand drams of gold, and two thousand and two hundred pound of silver". (Curiously, the "drams" in Ezra is translated from the Hebrew "Aderkmonim", while the drams' origin in Nehemiah is from the Hebrew word "Darkemonin").

Coins in the Holyland

During the Persian rule (6th to 4th century B.C.) and the Hellenistic period (3rd and 2nd centuries B.C.) coins of these rulers circulated in the Holyland. This was also the case under Roman rule.

The first independent Jewish coins were struck by Simeon, the last of the Maccabee brothers and the first to achieve actual rule, (142-135 B.C.E.) by the authority bestowed on him in the epistle sent to him by Antiochus VII Sidetes stating: "..., I give thee leave also to coin money for thy country with thine own stamp..." Issue of Jewish coins continued in the Holyland. Coins of that period did not specify denominations and their value was fixed by general agreement. The shekel series struck in the years 66-70 A.D. were graded in one, 1/2 and quarter shekels, being distinguished from one another by the difference in weight and sometimes also by diameter. The last Jewish sovereign coins were produced during the Bar-Kochba revolt (132-135 A.D.) and no more such coins were struck until the revival of the Jewish State of Israel in 1948.

Motifs on coins

Since the upcoming of the coins as a means of payment, state authorities, in sensing the importance of their influence on the economy of the country, took the sole responsibility of issuing them and ensuring their value and validity. Now it is an established fact that only sovereign countries can issue coins. Along the centuries, in all parts of the world, coins were struck by the authority of kings, princes, religious leaders and presidents. Mostly, the portraits of the leaders were depicted on these coins as manifestation of prestige and for commemoration.

Motifs on Israeli Coins

It is worthwhile to mention here that the substantial part of the motifs adorning the circulation coins of Israel is derived from those appearing on

ancient Jewish coins, stressing the unbreakable bonds with the Jewish history in the Holyland.

Coin Alloys

Gold and silver were prominently put to use in the production of coins up to the first years in the twentieth century. Then, in order to cut costs and due to the increasing need of coins, governments have decided to supplant these expensive metals by new cheaper alloys such as copper-nickel, bronze and aluminum, which proved to behave quite satisfactorily in circulation. Lately, in order to beat forgeries and adjust to inflationary trends, low-denominated banknotes were replaced by bi-metallic coins in many countries.

Minting of Coins

With the developing technology coin minting became a simple process. The introduction of the reducing machines early in the 19th century increased the multiplication of dies and a given design on coins is reproduced over and over again. From a 200 mm. model of the graphic design, the Pantograph reduces to die size in positive, from which the working die in negative is made ready for striking coins. Automatic presses are now capable of minting hundreds of coins per minute all of them in uniform, polished shape.

Coin edge

The plain look on the edge of coins that invariably dominated the ancient coins, has been mostly replaced by variegated looks on the edge. Applying of reeds on gold and silver coins emanated from the need to prevent "shaving" by profiteers. Now different finishings are chosen and their application on the edge of the coin is done simultaneously while striking. Varying patterns are used to ease identification needs: alternating milled and smooth ones, slant-structured wide and deep reeds, incused inscriptions, elevated stars and so on.

A special brand of coins, the Piefort, is struck on planchets twice or more of the normal thickness. This extra thickness is primarily exploited to facilitate edge inscription or decoration as these coins are normally destined for presentations or for collectors' purposes.

Art on Coins

As in the past, coins served as vehicles for artistic expression. The miniature size of the coin posed challenges before the artists to design more meaningful composition in a tightly limited area. Apart from depicting effigies, and particularly in late years, more symbolic and modernistic creations show up on the surface of coins, which reasonably reflect the contemporary trends of arts. The parade of coins, since their inception as such, exhibits the variegated styles of expression of the cultural, artistic

level of each period, so much so as more coins have survived from different historical periods than pictures or paintings.

Numismatics

"Numismatics" means the study of coins and related items. The name derives from the Greek "Nomisma" -money or currency and the Latin "numisma"~ of the same meaning. (The expression "Exonomia" pertains to medals, tokens and...non-coin collectibles).

Collecting numismatic items dates back to the Greek and Roman Empires. Emperor Augustus, for instance, "gave out foreign coins with portraits of ancient kings" at special occasions. In later ages, wealthy merchants and rulers assembled collections of coins, often contained in magnificent wooden cabinets. The collection of Pope Boniface VIII (1235-1303) is noteworthy. With the advent of the Renaissance the interest in numismatics gathered momentum. As much as 400 collections were known to exist in Italy in the 14th century. Along the years, dignitaries and state leaders fostered the collection of coins by a variance of criteria: state, subject, year, metal or any other common denominator.

Numismatics is a hobby that master the collector in near-obsession. He is always seeking for the item that is missing in his collection and is ready to exert much effort to acquire it. Also, he enjoys, from time to time, to contemplate on his treasure in depth and unlimited admiration.

Special Coins

To cater for collectors and numismatics, also to signalize renowned events personalities, jubilees, and achievements in many walks of life, there developed a growing demand in the last decades for special and commemorative coins minted in silver, gold and even platinum. Their artistic and language of expression were of top rendition. Some of these coins were struck in a distinctive highly- polished proof finish which excels the brilliant-uncirculated version. They are all legal tender protected by the authorities and whatever denomination is imprinted thereon their real value invariably exceeds their face value.

The Euro

After many years of preparation, the European Union decided to introduce on 1.1.2002 a single monetary unit that circulates in the 12 member states. This monetary undertaking is the most important in modern history, revolutionary and unprecedented, involving renouncing sovereignty for ultra-national entity. The 12 countries comprising this Union, with a population of 300 million, are: Belgium, Germany, Greece, Spain, France, Eire, Italy, Luxembourg, Holland, Austria, Portugal and Finland.

At first, the proposed name of the new currency was the Ecu, the name of an old French coin. As Germany voiced reservations on that name,

the issue was solved by the suggestion of the then Spanish Prime Minister, Filipa Gonzales, who pointed out the first letters of EUROpe as an appropriate solution.

There are 8 euro coins denominated in 2 and 1 euros, then 50, 20, 10, 5, 2 and 1 cents. Every euro coin will carry a common European face. On the obverse, each Member State will decorate the coins with their own motifs. No matter which motif is on the coins they can be used anywhere inside the 12 Member States. For example, a French citizen will be able to buy a hot dog in Berlin using a euro coin carrying the imprint of the King of Spain. The common European face of the coins represents a map of the European Union against a background of transverse lines to which are attached the stars of the European flag. The 1, 2 and 5 cent coins put emphasis on Europe's place in the world while the 10, 20 and 50 present the Union as a gathering of nations. The 1 and 2 euro coins depict Europe without frontiers. Final designs were agreed at the European Council meeting in Amsterdam in June 1997.

Basic Qualities of a coin

Four basic qualities characterize a coin:

- 1) Issue by a governmental authority;
- 2) Carrying a denomination;
- 3) Diameter of minimum 15 mm. and maximum 35 mm.
- 4) Plane surface with a slightly raised rim to enable stacking

on one another.

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Jewish-American Hall of Fame Medals Honoring Labor Leaders Samuel Gompers & Sidney Hillman

By Mel Wacks, Director of the Jewish-American Hall of Fame

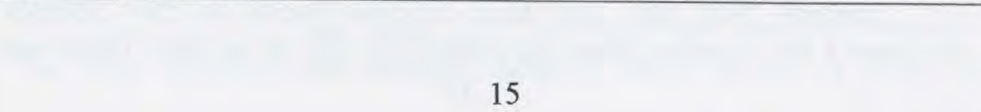
Pioneering labor leaders Samuel Gompers and Sidney Hillman are 35th annual honorees of the Jewish-American Hall of Fame. The Hall of Fame was established in 1969, and can be viewed at the New York headquarters of the American Jewish Historical Society or on the web at www.amuseum.org/jahf.

Karen Worth, has created the Gompers-Hillman Hall of Fame commemorative portrait plaque, which has been reproduced as a limited edition art medal. Ms. Worth considers this as one of her favorites out of more than 600 medals she has designed in over a half century as one of America's most respected medallists. Karen modeled her first sculptures at the age of 3, using melted wax from Sabbath candles. She has received the greatest honors in her profession, including the American Numismatic Society's J. Sanford Saltus Medal Award for Signal Achievement in the Art of the Medal and the American Numismatic Association's Numismatic Art Award for Excellence in Medallistic Sculpture. Karen generously donated her services to the Jewish-American Hall of Fame.

Samuel Gompers (1850-1924) was born in London on January 27, 1850, after his parents had emigrated from Holland. He left school at the age of 11 to become an apprenticeship to a cigarmaker, his father's occupation. In 1863, his family moved to New York. Within a year, young Samuel had joined Local 15 of the United Cigar Makers Union, and he eventually rose to Second Vice President. He was a founder of the American Federation of Labor (AF of L), and served as its president for every year but one during his lifetime. During World War I, Gompers was appointed by President Wilson to the advisory committee of the National Council of Defense, and following the War he led the United States delegation to the International Labor Organization.

Sidney Hillman (1887-1946), a 20 year old former rabbinical student from Lithuania, was among the 100,000 Eastern European Jews who immigrated to America in 1907. Hillman became an apprentice cutter in a Chicago garment factory, working long hours under brutal conditions. In 1910, he helped settle a major strike, gaining union recognition and agreement to settle future disputes by arbitration. During the Depression, Sidney Hillman was named to the Labor Advisory Board of the National Recovery Administration, and helped draft the Fair Labor Standards Act.

The medal's reverse dramatically portrays the September 1915 strike by 25,000 members of the Amalgamated Clothing Workers of America. Union President, Sidney Hillman declared that: "All we want is to be recognized as human beings and not machines." Sixty percent of the workers were young women, including Hillman's future wife Bessie Abramowitz, who also became an important labor leader. They worked up to 20 hours in a day for as little as \$1.25. The Chicago police were violent with strikers, slugging girls and even killing one. It eventually failed, with Hillman promising "We will come back." And they did.



THE CAPTURE OF HAIFA IN 1948

On September 23, 1918, after four centuries of Turkish rule, Haifa was captured in fierce battles by the British forces. During the British Mandate, Haifa rapidly grew into a large modern city in which the Jewish population played an increasingly predominant role. In 1919 the Haifa-Lyddah railroad was added to the narrow gauge Haifa-Zemah-Dara line. In the 1920s and 1930s the road network which linked up the various parts of Haifa was greatly improved and extended.

The 1922 census recorded a population of 25,000 in Haifa, of whom more than 9,000 were Muslims, slightly fewer Christian Arabs, and more than 6,000 Jews. By 1944 the number of inhabitants had grown to 128,000 of whom 66,000 were Jewish, 35,940 Muslim, 26,570 Christian, and 3,000 Bahais. At the end of the Mandate (1948) the Jews comprised nearly two-thirds of the population (about 100,000 out of 150,000).

The completion of the large harbor in 1934 produced a great burst of prosperity and Haifa became the main and practically only port of international repute in Erez Israel, taking precedence over Jaffa. Haifa's economy was further strengthened by the completion in 1939 of the oil pipeline from Iraq to its Mediterranean terminus at Haifa and the large oil refineries near the city. At this time the port facilities encouraged many new industries, some of them the largest in the country (textiles, glass, bricks, petroleum products, cement, metal, ceramics, etc.), in Haifa and the vicinity, especially in the Zebulun Valley.

Tension between the city's Arab and Jewish residents, in the Mandate period, however, impeded Haifa's development. The riots of 1936-39 in particular adversely affected the city's economy and business dwindled.

Haifa was one of the primary objectives of Plan Dalet in the 1948 Arab-Israeli war. The operation was named Operation Misparayim which is a Hebrew word that means "scissors". It was captured by the Carmeli Brigade and Irgun April 20-21, 1948.

The city of Haifa at the northern edge of the Sharon Plain resided well within the part of Palestine that the 1947 UN Partition plan had allotted to a Jewish state. It was one of the most important cities in Palestine at the time and the Zionist leadership considered it of uttermost importance that it was seized in the initial phase of the conflict. Haifa had an oil refinery and was Palestine's largest port.

Through that city, the Jews received most of their foreign armaments and supplies before and during the war. At the time, Haifa had

a population of 146,000 roughly evenly split between Jews and Arabs with the Jews living in the Jewish quarter, Hadar Hacarmel, and the Arabs in the Arab quarter.

In preparation for the total evacuation of all forces from the mandate on May 14, the British begun to remove their troops from Haifa in April. The British had previously controlled the city and maintained a buffer between the Jewish and Arab populations. Their withdrawal paved the way for a Jewish takeover of the city.

On April 18, 1948 Hugh C. Stockwell, British commander in Haifa, summoned Harry Beilin, the Jewish Agency liaison officer to his headquarter. Stockwell informed Beilin his intention to immediately evacuate the British forces from the borders and no-mans land zones in Haifa and that the evacuation would be completed on April 20. Haganah saw this as a promise that the British would not interfere in their takeover of the city. That thought was further reinforced by the fact that the fighting in Tiberias and the depopulation of Arabs there had not been interrupted by the British.

The attack on Haifa began on 10:30 April 21. 5,000 troops from Lehi and the Carmeli Brigade participated in the offensive that started from the Jewish neighborhood Hadara Hacarmel. The Arab quarters suffered mortar shelling and panic ensued. The harbor filled with Arabs fleeing the city. The 350-500 Arab irregulars and elements of the Arab Liberation Army could not mount a real defense. Furthermore, the 300 defenders of Al-Tira who tried to reinforce the city were intercepted by the British.

The next day the Arab National Committee of Haifa were prepared to ask for a truce via Stockwell. He complied and returned 15 minutes later, but the truce terms he brought with him from the Haganah were not readily acceptable to the Arab side. The conditions were: disarmament of the Arabs completely and handing in all their weapons within three hours, the assembly of all "male foreign elements" in a certain location on the condition that they depart from Palestine in 24 hours and curfew.

In the afternoon a meeting was held in the town hall to discuss the terms of the truce. By various reasons, the negotiations didn't go anywhere and in the evening, the Arab delegation declared their inability to endorse the proposed truce agreement and requested the evacuation of Haifa's Arab citizens. The request came as a surprise but was granted. The next day, April 23, the Arab leadership met with Stockwell to discuss the organization of the evacuation.

After a few days only about 3,000 of Haifa's Arab residents remained. The rest, 40,000-50,000 became refugees. Some arrived on boats in

Lebanon others took the land way to Acre from which they would once again be uprooted by Jewish troops a few weeks later. For the Zionists, the capture of Haifa was a great success as it was the first Arab city to fall. Stockwell's behavior in Haifa was not liked by the British government in London and Foreign Minister Ernest Bevin reprimanded the army authorities in Palestine.

Late in 1948 Haifa's population numbered 97,544, of whom 96% were Jews. At the end of 1950 there were 140,000 inhabitants; at the end of 1952, 150,600; at the end of 1955, 158,700; in 1961, 183,021; and at the end of 1967, 209,900 inhabitants. The city was the second largest in the country (until the unification of Jerusalem in 1967). The built-up area of Haifa continued to expand along the shore area and on the slopes and ridges of the Carmel. The lower city (whose former nucleus had been largely left in ruins in 1948) was rebuilt as the "City"—Haifa's main business section. The population density on Hadar ha-Carmel (also a center for retail trade, services, and entertainment) increased until residents started moving to the upper Carmel. Housing projects on a large scale were erected, including extensive suburbs such as Kiryat Eliezer on the coast and southern Romemah on a ridge of the Carmel.

After the establishment of the State of Israel, the port was greatly expanded and modernized and became the home port of Israel's fast-growing navy. The piers were tripled in number, the water level deepened, and many port facilities added, such as the Dagon storage silos with a 75,000 ton capacity. Haifa continued to be almost the exclusive embarkation and debarkation sea point in Israel.

The Bahai sect, with its world center in Haifa, built a gold-domed sanctuary and cultivated one of the finest and largest gardens in the country. Another unique feature of the city is the "Carmelit," Israel's only subway, which was set up in 1959.

The Haifa city medal is listed in the book *Judaic Tokens and Medals* by Sylvia Haffner, published by A.I.N.A. in 1978. This elusive medal appeared in a recent Ebay auction.



Jewish Paper Money in Russian - Bobruisk

Bobruisk is a city in a district of the same name, in the government of Minsk, Russia, situated on the right bank of the River Berezina. It is mentioned the first time in official documents concerning Jews, issued in 1511. The inhabitants of Bobruisk, with those of other towns, petitioned King Sigismund to allow them to pay their taxes directly to the crown instead of the secretary of the treasury, Abraham Yesofovich. Three hundred and ninety-five Jewish poll tax payers are recorded in Bobruisk in 1766.

Bobruisk passed to Russia after the second partition of Poland in 1793. The community increased appreciably after Bobruisk's accession to Russia. Bobruisk was of little importance until the early part of the nineteenth century, when, under Alexander I., it began to increase rapidly in population, on account of the important fortress he had erected there. It had (1898) 19,125 Jewish inhabitants in a total population of 35,177, and was a prosperous city. Provisioning of the garrison of the large fortress built there became a major Jewish occupation.

Toward the middle of the 19th century Jews also took part in lumbering activities, since Bobruisk became an important lumbering center, where timber from the adjacent forests was rafted or entrained to southern Russia or the Baltic ports. Most of the dairies were in the hands of Jews who had lost all other resources for a livelihood since the introduction of the government monopoly of the liquor trade. In the vicinity of Bobruisk were plantations, upon which about 100 Jewish girls worked in the summer. In the town were 20 small factories which employed 120 Jews. The manufacture of leather goods was considerable and many of the large workshops produced uppers for shoes for export to the neighboring towns and villages. Brick-making was also well developed. There were about 3,139 Jewish artisans, 285 tailoring establishments and 275 shoe-and boot-making establishments at the turn of the century.

Among the charitable institutions that were established were a Jewish hospital, a cheap kitchen, an institution for the aged, a society for the aid of the sick poor at their homes, and a "Imilat-Khasodim," which lent money without interest. Besides the general schools, attended by comparatively few Jewish children, there were also schools for Jews exclusively, two private schools for girls, a female technical school, a primary public school and the Jewish People's Technical School for boys.

There were numerous yeshivot in Bobruisk. Many distinguished rabbis officiated there. Toward the end of the 19th century, Bobruisk

became a center of cultural and political activity for Belorussian Jewry in which both the Zionist and radical wings were prominent. The publishing house of Jacob Cohen Ginsburg became celebrated throughout Russia. The "model" heder, established in 1900, provided comprehensive Hebrew instruction and did much to raise the standard of Hebrew education. A popular Jewish library was also opened. After its foundation Bobruisk became one of the main bases of the Bund. In 1898 its clandestine printing press was seized in Bobruisk by the police.

After World War I, the Jewish population suffered from the frequent changes of government during the civil war and the Soviet-Polish war (1918–21). It was during these years that the Cooperative of Consumers of the Zionist Organization in Bobruisk issued their own paper money to be used in local commerce.

The notes are uniface, printed in green and brown on white paper. The text is in Russian and Hebrew. There is a Star of David in the center with the word Zion in the middle. There are three signatures and two seals on the note. The text reads: *The bearer of this receipt, the member of the Consumer's Cooperative of the Bobruisk Zionist Organization can get various goods from the Cooperative's shop for the value __.* The notes were issued in four denominations, 1, 3, 5 and 10 Rubles.

Cooperative of Consumers of the Zionist Organization in Bobrujsk. Receipt
Кооперативъ Потребителей При Сіонистской Организациі
Города Бобруйска. Квитанція





A network of Communist schools giving instruction in Yiddish was established in Bobruisk after the 1917 Revolution and functioned until 1939. Bobruisk was occupied by the Germans in World War II, and on Nov. 7, 1941, 20,000 Jews were sent from there to their deaths. The Jewish population increased after the war, and was estimated at 30,000 in 1970. There was no synagogue, the last one having been closed in 1959. There was a separate Jewish cemetery. Kosher poultry was available.

The community was divided into Hasidim and Mitnagdim, who live harmoniously together. Bobruisk possesses four official synagogues and many charitable and social institutions, among which the most noteworthy is a refuge for old men, which was founded by the philanthropist, Hayyim Boaz Rabbinoicz.

PEC ISRAEL ECONOMIC CORPORATION

PEC Israel Economic Corporation, a public company, formerly known as Palestine Economic Corporation was incorporated in the United States through the merger of two agencies interested in the economic development of Palestine. According to its charter, its principal purpose was "to afford financial aid to commercial, banking, credit, industrial, and agricultural enterprises, cooperative or otherwise, in or relating to Palestine."

In 1922 a group of prominent Jews headed by Robert Szold formed a corporation called Palestine Cooperative Co., Inc. In 1926 another group of non-Zionist American Jews, headed by Bernard Flexner, formed the Palestine Economic Corporation under the laws of the State of Maine. The purpose was to combine the assets of Palestine Cooperative Company, Inc. and the assets in Palestine of the Reconstruction Committee of the American Jewish Joint Distribution Committee into a single corporation. Flexner and Szold both had a close personal relationship with Louis D. Brandeis, and his urgings and inspiration were probably the most important factor leading to the foundation of the company.

The initial authorized capital was \$3,000,000. The object was to establish an organization to which American Jews might give material aid on a business basis for productive enterprises in Palestine. At first the corporation invested and operated through the Central Bank of Cooperative Institutions in Palestine, Palestine Mortgage and Credit Bank Ltd., Palestine Water Company Ltd., Bayside Land Corporation Ltd., and Loan Bank Ltd.

The Central Bank for Cooperatives was a major factor in financing diversified cooperative institutions and furthering the cooperative movement in Palestine. For many years, it was the only credit institution dealing solely with kibbutzim and cooperative societies introducing tested cooperative principles developed in Western Europe. Apart from building low-cost housing and developing large urban areas, the Bayside Land Corporation was responsible for the preparation of a master plan by eminent British town planners for the future development of the city of Haifa, which was subsequently adopted by the Palestine government and is the plan pursuant to which the modern city of Haifa has been developed.

The Mortgage and Credit Bank engaged in the construction and financing of houses for workers, both urban and rural. It was instrumental in reducing costs of construction, through competitive bidding, supervision,

inspection of building materials and methods, and building houses in large groups. The Loan Bank made loans to artisans, farmers, and small businesses. The Water Company introduced modern American well-boring machinery and greatly contributed to the enlargement of new wells for domestic and agricultural use. The company also engaged in geological, hydrographical, and geophysical investigations of the country and trained early settlers. It participated in the initial capital of the Palestine Electric Company and in the formation of Palestine Potash Ltd., which received the concession for the exploitation of mineral deposits in the Dead Sea.

Over the years these activities have been expanded, and by 1971 the company had investments in some 50 different corporations engaged in industry, construction, transport, marketing finance, and agriculture in Israel.

Its stock was purchased by investors throughout the United States. In 1931 it increased its authorized capital to \$10,030,000 and this was subsequently increased to \$25,030,000. As of the end of 1970, its capital and surplus was close to \$25,000,000 and its stockholders numbered many thousands.

The illustrated stock certificate is issued for one share in the corporation.



THE ATOMIC REACTOR AT DIMONA

The location of Dimona's reactor in the Negev desert is a delicate one, situated between Egypt, Jordan and the Palestinian Authority's territories. The reactor was built in 1963, as part of a deal with France, who pledged to build the reactor in exchange for helping it and the United Kingdom in attacking Egypt in what was known as the 1956-tripartite. As for funding the reactor's driving material, the United States took care of that, in addition to giving assistance with moving quantities of enriched Uranium to Israel.

The Dimona heavy water reactor and an installation for processing irradiated fuel are used to produce weapons-grade nuclear material. Approximately 2,700 scientists, technicians, administrative staff, and other workers are employed at Dimona. Since the facility was constructed, the surrounding land has been altered to sustain groves of palms and gardens positioned to obscure the facility from the road and air.

The Dimona facility was constructed in secret and is not under international inspection safeguards. The facility was first noticed by American intelligence when U-2 spy planes overflew Dimona in 1958. It was not conclusively identified as a nuclear site until two years later. This reactor, nominally rated at 26 megawatts thermal, was put on line in early 1964.

An installation for processing irradiated fuel was completed in the mid-1960s. Between 15 and 40-60 kilograms of fissionable plutonium can be processed annually. This facility probably has the capacity to produce plutonium for five to ten nuclear warheads a year. In 1986, descriptions and photographs provided by the Israeli nuclear technician Mordechai Vanunu were published in the London Sunday Times of the Dimona facility. This information supported the conclusion that Israel had a stockpile of 100 to 200 nuclear devices, a significantly larger nuclear capability than previously estimated.



Science in the Service of Industry was the theme of Israel's 23rd Anniversary of Independence coin issued in 1971. The large silver-domed

atomic reactor building at Nahal Sorek, nearly 60 feet in diameter, is pictured on the obverse side of the coin. The reverse shows a representation of a cog wheel rotating a molecule slightly off center conveying the impression of motion.

The area on which the Dimona reactor is built on includes nine buildings, including the reactor building itself. Each building is tasked with producing a certain type of materials used to produce weapons of mass destruction, such as Plutonium, Lithium and Beryllium, used to manufacture nuclear bombs, in addition to producing radioactive Uranium and Triennium.

Israel may have developed a nuclear weapons capability using enriched uranium. In 1968, 200 tons of uranium ore disappeared from a ship in the Mediterranean Sea and probably was diverted to Israel. The Dimona reactor is considered to be the most mysterious secrets of the "nuclear world", as Israel categorically refused, since its establishment in 1948 and after building the reactor, any routine inspection that other reactors around the world goes through, which "forcibly" open their reactors' doors in fear of the American waving of the "club" of international resolutions.

A medal was issued by the Atomic Energy Board in the nuclear research center for presentation to staff members in recognition of long service. The undated 59mm silvered bronze medal, circa mid-1960's to mid-1970's, has on the obverse: Around the rim, in Hebrew, "The Committee of the Atomic Energy Center in the Negev"; in the upper center, the insignia of the Atomic Energy Board; below, cactus plant symbolizing the arid zone of the Negev; in Hebrew, the three characters "Koph" - "Mem" - "Gimel", which stands for "Nuclear Research Center". On the reverse: Around the upper rim, in Hebrew, "In appreciation of 10 years of your service at the Nuclear Research Center"; in the center, a camel in the foreground in the Negev, and in the background, a stylized view of the Research Center.



The Private Money Issues of the Zagaggis

There was a famous grocery store in Jerusalem on Bezalel Street next to the former site of the famous Bezalel School of Art. The memories of those connected with the Jerusalem store of the thirties and forties are still clear about the fact that the Zagaggi family grocery store was one of the most notable establishments in Jerusalem.

The owner of the store was Noah Zagaggi, and the store was operated by his family which included three sons, a daughter and her husband. Noah Zagaggi passed away in 1942. Our interest in the Zagaggi family grocery store centers on the issue of mil denomination tokens used by the Zagaggi store and many of the other large stores in Palestine. Old time residents of Jerusalem were under the impression that the tokens were in use in the thirties and forties.

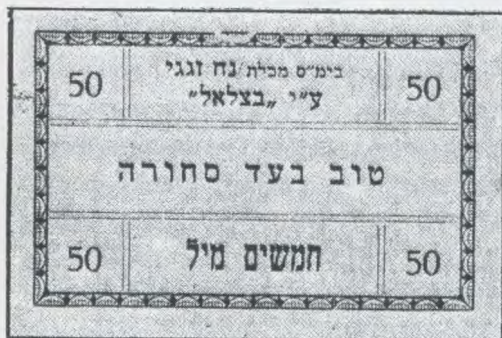
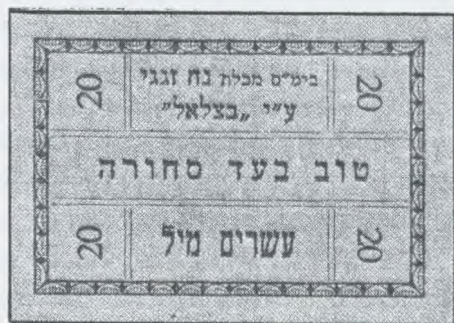
There was an acute shortage of coinage in Palestine in the thirties and forties and that these tokens constituted a form of emergency small change script. In addition to their use as change in lieu of coinage, they formed the basis of a credit system among several of the largest stores in Jerusalem. In effect discounts were granted to users of the script. For at least some of the years of their existence and use, they could be purchased for slightly less than face value in lots of several pounds at a time. They could then be redeemed in the Zagaggi store and many other stores working in cooperation with the Zagaggi store for merchandise only. The customer benefited from the lower prices, and the merchants benefited from the increased sales volume. And the Zagaggis benefited from the time value of the money they held until the tokens were redeemed, which provided them with a form of interim financing.

In order to discourage forgeries almost all of the largest denomination which was 250 mils or a quarter of a pound (a little over \$1.00 in 1948) were personally signed by either Noah Zagaggi or his son Mordechai Zagaggi. Also a relatively small number of the 50 mils tokens were signed, or perhaps more accurately, initialed by the Zagaggis. From the collector's point of view the M. Zagaggi signature would be much more interesting since he was Israel's first Comptroller General.

One of the mysteries still surrounding these fascinating tokens is why the 50 mils denomination was issued in two sizes. Did they circulate concurrently? Was there a change in the value of the mil during their use, such as the devaluation of the pound that occurred on September 19th 1949 when the pound was reduced in value from \$4.03 to \$2.

There exists today perhaps 100-200 of each denomination, but these seem to be fairly widely scattered and are almost never offered for sale. They are important tokens in that aside from some of the transportation tokens they are the only script known to be available from the Palestine Mandate period. The scarcer pieces are the 5 mils, 20 mils, and small 50 mils.

The script is illustrated in actual size below.



A MYSTERY OF 1948: THE THOMAS DE LA RUE FIVE POUND BANKNOTE

By Dr. Samuel Halperin

This is a mystery tale about a spectacular numismatic find which, 45 years later, still lacks a satisfactory conclusion.

The story of the printing of the State of Israel's first banknotes has been repeated almost without change in a variety of catalogues of Israel's coins and currency. The earliest English language version of this story was told by the venerable Israeli numismatist, Leo Kadman, in 1963. According to this account, after the November 29, 1947 decision of the United Nations General Assembly to partition Palestine into separate sovereign Arab and Israeli states, Jewish banking authorities made plans for the issuance of banknotes which would soon be needed in the fledgling state. Meanwhile, the British were doing everything possible to thwart the Jewish monetary authorities, including withdrawing Palestine Currency Board banknotes from circulation and expelling Palestine from the Sterling Currency Bloc. This fiscal harassment was part of Britain's foreign policy at the time: namely, to prevent the peaceful implementation of the UN partition plan.

Consequently, Chairman E. L. Hoofien of the British-chartered Anglo-Palestine Bank, headquartered in Tel Aviv, with the agreement of Eliezer Kaplan, Treasurer of the Jewish Agency for Palestine (then the highest authority of the Jewish community or Yishuv), journeyed to the United States "at the beginning of 1948" to ask the American Bank Note Company (ABNC) to print a supply of emergency banknotes. Hoofien's mission was complicated by several facts:

(1) that reputable currency printers work only for sovereign states and Hoofien didn't represent one; (2) the name of the country and its future legal currency issuing authority was unknown; (3) the name of the future state's monetary units was also not yet known; (4) the currency printers typically required 15-18 months to prepare banknotes.

Nevertheless, Hoofien persuaded the ABNC to produce a makeshift series of five notes, in denominations of one-half to fifty "Palestine Pounds," using the British Mandatory currency units (mils and pounds) and in-stock guilloches, i.e., engraved plates with pre-existing ornamental designs. ABNC promised the new notes in three-four months, but only if

they could be printed with two omissions: (1) ABNC would not allow its name to be used "because it was felt that the notes were not up to its usual standards" and, according to Kadman, (2) the notes could not be inscribed as "legal tender." Instead, the notes carried the inscription: "The Bank [Anglo-Palestine] Will Accept This Note For Payment In Any Account." Having agreed to these terms, Hoofien and the Jewish authorities, now in the embattled and newly proclaimed State of Israel, accepted delivery of the ABNC notes. Then, according to Kadman's account, they were overprinted in Israel: "Legal Tender for payment of Any Amount." After passage by the Provisional Israeli Government on August 16, 1948, of the Bank Notes Ordinance, the APB notes became Israel's first official legal tender currency until they were replaced by the Bank Leumi Le-Israel banknote series (also printed in the United States by ABNC) beginning in June 1952.

So goes the story as related by Leo Kadman and repeated over the years by Fred Bertram and Robert Weber, Sylvia Haffner-Arnold Kagan. But we now know that Kadman's account was in at least two important respects both incorrect and incomplete.

In the landmark Christie's auction of American Bank Note Company archival specimens, proofs and other properties on November 29, 1990, a color plate in the catalog (page 197 for Lot 1017) shows a 50 pound APB note with the legend clearly engraved: "Legal Tender For Payment Of Any Account." In all, three complete sets of the 1948 and 1952 specimens were auctioned (Lots 1017-19) along with several broken sets (Lots 1020-21). All contained the "Legal Tender" clause. Thus, we know that this clause was engraved and printed by ABNC, not overprinted in Israel, as Kadman believed.

The photographs displayed here show a previously unknown trial banknote with a most unusual pedigree. Acquired by this author in Jerusalem over 25 years ago from a former Treasury civil servant, the note was prepared by the famous London firm of Thomas de la Rue, allegedly at the behest of the same E. L. Hoofien of the APB. (De la Rue had printed all Palestine currency since 1927.) According to the owner, Mr. Hoofien simultaneously "shopped" both de la Rue and American Bank Note. De la Rue was willing to print the notes, including the "Legal Tender" clause which appears conspicuously on the trial piece as well as on the ABNC notes, but could not obtain British Government approval and export licenses to proceed with the contract. Thus, according to this report, the British lost any chance to print Israel's first banknotes and the contract went instead to the Americans.



THE ANGLO-PALESTINE BANK
LIMITED

البنك الانجليزى لفلسطين، لمحد
يدفع ل حامله



Description of the Note: Each of the uniface notes measures 3" x 6" (76x152 mm). They are mounted in a leatherette presentation album which, when open, measures 8 1/2" x 24". The reverse side inscribed in English and Arabic is printed entirely in various shades of blue. The engraved inscriptions on both the ABNC and the de la Rue versions are identical. The inscriptions read from top to bottom: "The Anglo-Palestine Bank Limited ...Will Pay to the Bearer ...Five Palestine Pounds ...Legal Tender for Payment of Any Amount ...Tel Aviv... The Bank Will Accept this Note for Payment in Any Account ... S. Hoofien ...A. Barth ...Thomas De La Rue & Co. Ltd."

The front side is inscribed entirely in Hebrew except for a repeat at the bottom: "Thomas De La Rue & Co. Ltd." While the predominant color on this side of the note is also varying shades of dark blue, the serial numbers (A000000) are in red, the background of most of the note is in dull pink, and there is a complex matrix behind the center denomination that is composed of brown, red and green wavy lines. The Hebrew wording exactly repeats the English inscriptions on the reverse of the note.

All my efforts to document officially the genesis and dating of this major, perhaps unique, numismatic discovery have been to no avail. The mystery lingers. Did Mr. Hoofien personally visit de la Rue in London? Was the British design commissioned before, at the same time, or later than the ABNC version ordered by Mr. Hoofien and the Anglo-Palestine Bank? Were trial pieces prepared by de la Rue for denominations other than five pounds? Is it true that British Government interference prevented de la Rue from printing the notes or were there other considerations in Hoofien's mind, such as delivery time, aesthetics, price?

Some have suggested that the de la Rue trial piece was prepared after Israel was established when de la Rue might have been bidding for the contract to prepare Israel's second set of banknotes. (De la Rue did win the contract to print the first banknotes bearing the name of the State, but that was for the 1955 series.) Were that the case, why was the State's official name not used and why was the currency unit still expressed in "Palestine Pounds" rather than "lirot"? Israel banknote collectors: What do you think? Tell The Shekel editor!

The Jewish Commodore

by William Bryk

In 1802, Uriah Phillips Levy ran away to sea at the age of ten. He returned two years later, as he had promised his mother, to prepare for his bar mitzvah. Then he apprenticed to a Philadelphia shipowner. A square-rigger has more than 200 ropes (called lines), each has a name and a function, and Levy had to know them all. To confuse a clewline with a halyard, or a lee brace with a weather backstay, could mean the end of the ship and everybody in her.

Within nine years, as Levy wrote, "I passed through every grade of service - cabin boy, ordinary seaman, able-bodied seaman, boatswain, third mate, second mate, first mate, to that of captain..." In 1809, while on shore leave in Tortola, a British press gang seized him. He was carrying his papers. However, a Royal Marine sergeant sneered, "You don't look like an American to me. You look like a Jew." Levy replied, "I am an American and a Jew." "If the Americans have Jew peddlers manning their ships, it's no wonder they sail so badly," the Royal Marine replied. Levy hit him full in the face. Hitting a Royal Marine in the face is almost invariably a mistake. When Levy came to in the brig of HMS Vermynra, the officer of the watch was shoving a New Testament at him and demanding he swear himself into the Royal Navy. Levy refused, saying, "I am an American and I cannot swear allegiance to your king. And I am a Jew, and do not swear on your testament, or with my head uncovered." Somehow, he gained an audience with Admiral Sir Alexander Cochrane, who agreed that his papers were valid and released him.

In 1811, at 19, he became master and part owner of the brig George Washington. He nailed a mezuzah outside his cabin door. When the United States declared war on Great Britain in 1812, Levy entered the U.S. Navy as a sailing master. Levy was captured when his ship was taken by a British warship. He was imprisoned at Dartmoor for sixteen months, during a winter so cold the Thames froze solid to the bottom. He learned French and fencing; he failed only in organizing a congregation among the prisoners for want of a minyan.

On his return, he was assigned to the U.S.S. Franklin. At a ball in June 1816, Lieutenant William Potter, an anti-Semite, bumped into Levy three times. Levy slapped Potter. Potter shouted, "You damned Jew!" Levy replied, "That I am a Jew I neither deny nor regret." The next morning, Potter sent Levy a written challenge. On June 21, 1816, they met in a meadow in New Jersey, across the river from Philadelphia. When asked if

he had anything to say, Levy recited a Hebrew prayer. Then he suggested that they abandon the matter as ludicrous. Potter called him a coward. "You're a fool," Levy replied, who was a crack shot.

They stepped off twenty paces. Potter shot and missed four times. Each time, Levy fired into the air. Potter fired a fifth time, nicking Levy's ear and screamed, "I mean to have his life," and began reloading. Perhaps sensing that Potter might be finding his range, Levy then took aim for the first time that morning and squeezed the trigger. Potter was dead before he hit the ground.

Within a month, Levy had an argument with a Marine officer in Franklin's wardroom, ending when the two men were separated after the Marine called Levy a damned Jew. Each was court-martialed for ungentlemanly and unofficer-like conduct, found guilty, and sentenced to be reprimanded by the Secretary of the Navy. It was the first of Levy's six courts-martial.

Nonetheless, on March 5, 1817, President Monroe signed Levy's commission as a lieutenant. He was the second Jew to become a naval officer and would be the first to make it his career. He was then assigned to duty in U.S.S. United States. Her captain, William Crane, wrote a letter to his superior officer finding Levy personally objectionable. Crane court-martialed Levy within the year for a petty infraction, sentencing him to be dismissed from the service; President Monroe ordered the decision reversed.

In U.S.S. Guerriere, Levy was court-martialed on February 12, 1819 for his language in rebuking another officer and sentenced to be dismissed from the service. Again, Monroe reversed the decision. In U.S.S. Spark, he was court-martialed on June 8, 1821 for calling another officer "a great many unsavory names." This time he was sentenced to reprimand by his commanding officer. After seven years in the Navy, he had been court-martialed four times, and he was not yet thirty years old. Despite his professional skill, efficiency, and courage, he was proud, arrogant, and self-righteous. He was also a Jew with no tolerance for anti-Semitic insults. Last, he was a crusader for an unpopular cause: the abolition of flogging in the Navy.

Levy saw his first flogging on United States. A sailor had been sentenced to twelve lashes on each of three charges. After the man was tied to a grating, the boatswain took the first swing with a cat-o'-nine-tails. By the fifth stroke, the man's flesh had opened. By the twelfth, his back was a mass of chewed flesh, and his blood dripped down onto the deck. After each stroke, the boatswain ran the tails of the lash through his fingers to

comb out the bits of flesh clinging to the leather. After the twentieth blow, the boatswain took up a fresh cat. At the thirtieth lash, the sailor passed out. A bucket of salt water was splashed over his back and he received the final lashes.

Levy, utterly revolted, found it barbarous and degrading. He claimed it was also ineffective because it embittered rather than reformed the criminal. His fellow officers found this subversive of discipline. Thus, he became doubly a pariah. Nonetheless, six years passed before his fifth court-martial, aboard U.S.S. Cyane. He was found guilty of using bad language and challenging two other officers to duels and sentenced to be "reprimanded publicly on the quarterdeck of every vessel of the Navy in commission, and at every Navy Yard in the United States."

In 1838, he was ordered to Pensacola to take command of the U.S.S. Vandalia. The sloop barely floated and her officers and crew were a congregation of thieves, misfits, and drunkards. Within six months, he entirely rehabilitated the ship and took her out on patrol in February 1839. He abolished corporal punishment aboard Vandalia. Instead, he resorted to public humiliations. A man caught stealing was forced to wear a wooden sign lettered "Thief" and a man found drunk on duty would wear a bottle-shaped sign lettered, "A Drunkard's Punishment." I was unable to find what he did in cases of sodomy.

Three years later, the Navy court-martialed him for his "cruel and scandalous" methods of punishment. The court-martial ruled that Levy be dismissed from the Navy. President John Tyler reportedly laughed aloud when he read the report. The President asked whether substituting such punishments for 12 strokes of the cat merited Levy's dismissal from the service. He mitigated Levy's sentence to one year's suspension. Then he promoted Levy to captain.

Meanwhile, Levy's real estate investments on Duane and Greenwich Streets in Manhattan made him a wealthy man. His means let him indulge his interests, including his admiration for Thomas Jefferson. In 1833, he commissioned a statue of Jefferson, which now stands in the Capitol rotunda. His gift of a full-sized bronze copy is still in the Council chambers in New York City Hall. On May 20, 1836, he bought Jefferson's home, Monticello, for \$2,700. Levy would not let his hero's mansion fall into ruin. He slowly restored each room, often repairing and rebuilding them himself, and recovered many of Jefferson's original furnishings. When he was done, he opened the house to the public.

In 1855, Congress enacted the Naval Reform Act, largely to rid the Navy of superfluous officers. A board of fifteen senior officers met secretly

to purge the Navy list. One of the victims was Levy, who was cashiered for inefficiency. Congress then amended the law to permit dismissed officers to present their case before a board of inquiry. In November 1857, Levy had his hearing. A long string of officers testified against him: their vague, fact-free testimony failed to conceal their detestation of the Jew as well as the man. Levy presented thirteen active duty and nine retired naval officers, who testified to his competence, courage, and effectiveness. He then presented fifty-three character witnesses, including former Secretary of the Navy and historian George Bancroft, governors, senators, congressmen, bank presidents, merchants, doctors, and editors. Bancroft confirmed Levy had been purged "because he was of the Jewish persuasion." The hearing massively embarrassed the Navy.

On December 19, 1857, Levy began his testimony, which required three days. It was magniloquent: "My parents were Israelites, and I was nurtured in the faith of my ancestors" He boomed on to his main theme: "I am an American, a sailor, and a Jew," At the end, there was a moment's silence before the explosion of cheers, the hats flung in the air, the wild applause. On December 24, 1857, he was restored to active duty.

On February 21, 1860, forty-three years after President Monroe had made Levy a lieutenant, President Buchanan gave him command of the Mediterranean Squadron. With command came the Navy's highest rank: Commodore. The American fleet and frigates from Russia and Sardinia boomed out a thirteen-gun salute in the harbor at La Spezia as the pennant bearing a single star ran up the main mast of his flagship, USS Macedonian. On July 12, 1860, the Commodore saluted the Stars and Stripes and walked down the gangplank for the last time. Yet his country had use for him: President Lincoln apparently suggested to Gideon Welles, the Secretary of the Navy, that Levy's unique experience of the military justice system should not be wasted. The old sailor's last assignment has a distinctly Lincolnesque humor: President of the Naval Court-Martial Board.

In the late winter of 1862, Levy came down with pneumonia. He died in his house at 107 St. Mark's Place in Manhattan on March 22, 1862. Four days later, after Rabbi Lyons of Shearith Israel conducted services at Levy's house, the Navy paid him honor, if only to ensure that he was dead. Six sailors shouldered his coffin down the stairs to the hearse. Three companies of Marines snapped to attention. U.S.S. North Carolina's band struck up the "Dead March" from Saul. Three captains and three lieutenants served as his pallbearers.

His will reflects his generosity and vanity. He must have been proud of

the clause that reads: "I give, devise, and bequeath my Farm and Estate at Monticello, in Virginia, formerly belonging to President Thomas Jefferson to the people of the United States" He also must have loved the clause allocating funds for his monument in Cypress Hills Cemetery, Brooklyn: "A full length statue, in Iron or Bronze of the size of life at least, standing on a single Block of Granite sunk three feet in the ground, and in the full uniform of a Captain in the United States Navy, and holding in its hand a Scroll on which it shall be inscribed "Under this Monument," or "In Memory of", Captain in the United States Navy, Father of the law for the abolition of the barbarous practice of corporal punishment in the Navy of the United States..."

The Navy's official website for naval history includes Levy's portrait in full dress. However, his career is not described.

This article was sent to the editor by A.I.N.A. member Emanuel Wolin who endeavored to make my editor's job a little easier for me.

Several medals that were issued in Levy's honor are illustrated.



SURCHARGE OF THE MONEY CHANGERS

By David Hendin

Around the time of Jesus, during the days of the Second Temple, according to Acts 2:5, "there were Jews living in Jerusalem, devout men, from every nation under heaven." In other words, in those days, vast numbers of Jews from all over the ancient world traveled to the Holy Land. In addition to their particular traditions and languages they brought their own property-including large amounts of money in the currency of their native land, or coins that they picked up in trade along their way.

Similar situations existed in other well-traveled areas of the ancient Near East where dozens of types of money, weight standards, and currency systems came together. For this reason a network of independent money changers evolved. They provided a critical service, especially in Jerusalem, where visiting Jews needed to change their local money into silver coins from Tyre in order to pay their statutory annual half-shekel dues to the Jerusalem Temple. At one point the money changers were so ubiquitous, and apparently rowdy in conducting their business, that they brought some unwanted attention onto themselves: "And Jesus entered the Temple and cast out all those who were buying and selling in the Temple, and overturned the tables, of the money changers" (Matt. 21:12).

The Hebrew word for these money changers, or exchange bankers is *shulhani*. They were not only needed to change foreign money into the shekels and half shekels of Tyre for use in the Temple, but foreign travelers did not carry large amounts of small change. Instead they carried money in the largest denominations possible, and therefore the money changers also served the important function of breaking these down into the small denominations needed for everyday buying and selling. Money changing in the ancient world was a business, just as it is today in airports and cities worldwide. Travelers often see the signs in airports and cities: EXCHANGE-CAMBIO. Today, when you change your money from U.S. dollars to British Pounds or Euros, you pay a fee. This was exactly the same situation 2,000 years ago. Money changers charged a small fee ("agio"), which in the Rabbinic literature is called a *kolbon* that possibly was derived from a similar Greek word meaning "a small com."

There are actually three different terms used for money changers in the New Testament. The word *kolbon* is apparently related to the usage in Matthew 21:12, where the word used is *kollybistes* from the Greek root *kollybos* referring to the function of changing foreign currency.

In John 2: 14 ("And he found in the Temple those who "were selling oxen and sheep and doves, and the money-changers seated,") the word

used is *kermatistes* from the Greek word *kermatizo* meaning "to cut small" or, literally, to give small change. (This also sheds light on the actual use in ancient Palestine of coins that were literally hacked in half or into quarters and used as small change.)

In Matthew 25:27 ("Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest."), the word used is *trapezites* from the word *trapeza* or "table." As its context makes clear, this word refers to a different function of the money lender, as a banker who would receive money on deposit for investment or safe-keeping, and payout interest at a fixed rate. Even though this was specifically forbidden by Jewish law (Deuteronomy 23:20-21), there were various interpretations, and, as Daniel Sperber notes in the *Encyclopedia Judaica*, "The activity of the Jewish banker, *shulhani*, was of a closely defined nature, as his transactions had to be in accordance with the biblical prohibition against taking interest. The Talmud records much information relating to his activities. An additional and interesting feature of his business was the payment on request of sums deposited with him for that purpose."

Thus we see the three major functions of the money changers in ancient Palestine: (a.) foreign exchange, (b.) breaking large denominations into smaller ones, and (c.) banking. While all of these functions are of interest to students of economics and numismatists, there is a special attention paid to the fees charged to change "foreign" money into the Tyre shekels and half shekels acceptable for payment of dues to the Jerusalem Temple.

The Talmud interprets these in specific and interesting ways. We discussed this issue with a serious numismatist who is also a Talmudic scholar, Rabbi Benjamin Yablok. He observed that the Talmud specifies that if a man went to the Jerusalem Temple and wanted to pay his half-shekel, but only had a full shekel and needed change, a particular situation existed. The man had to give to the Temple not only the silver Tyre shekel, but an additional fee of "two *kolbons*" (in Hebrew the plural of *kolbon* is *kolbanot*). He would then be credited with full payment and would receive half a shekel as his change. The reason for this, Rabbi Yablok explains, is that it was vital for the Temple to get "full value," - and that an individual should not be able to make a savings by skipping the money changer, but instead that benefit should still go to the Holy Temple. The money changer's fee to make change for one shekel was one *kolbon*. Thus the Temple's financial experts looked at the transaction described at the beginning of this paragraph as a double one, hence requiring two *kolbons* as a fee.

The Talmud goes a step further. If two men went to the Temple together, and wanted to pay their half shekels together with a single Shekel coin, they still had to pay the *kolbon* fee.

The *maah* was equal to one twenty-fourth of a *selah* ("selah" was the Aramaic word used at this time equivalent to shekel). The *maah* then equaled about 4.2 percent of a shekel. The amount of the *kolbon* fee is subject to dispute. The Rabbis said it equaled one-half *maah* and Rabbi Meir posited that it equaled a complete *maah*.

The *kolbon*, then, equaled either about 4.2 percent of a shekel or 2.1 percent of a shekel. Thus the *kolbon* was equal to either 11 or 5:5 *prutot*, based on the exchange standard during the Roman period (around 6 to 70 AD), when the shekel was worth 256 *prutot*, and the half shekel 128 *prutot*. Once again, the Rabbis deemed it critical that under any circumstances that the Temple should get "full value" and there must be no way to circumvent it. As explained by Herbert Danby's footnote to the Oxford University translation of the *Mishnah*, the surcharge was "compensation to the Temple's Shekel-collectors to reimburse them for any loss incurred in changing the shekels or half shekels into or out of other money."

Another numismatist, Rabbi Zev Goldstein also explains that Rashi (the famous medieval commentator on the Talmud) seems to be of the opinion that the *kolbon* was paid as an expense that the temple treasurers incurred when trying to reconvert the half shekels. Rashi writes that the half-shekel was a small and inconvenient coin, apt to get lost, and that they would want to change it into larger coins. Thus the Temple could not keep the full amount of a half shekel if they had to pay a fee for conversion. This fee was the *kolbon*, paid by the donor.

Rabbi Meir stated his opinion in this way: even if a man went to the Temple with a silver half shekel of Tyre in his hand, because the half shekel was made by humans, and therefore something less than perfect, the person still had to pay a bonus of one *kolbon* in order for the Temple to get full value.

There are several subtleties involved in this issue. Zev Goldstein explains that the Talmudic commentaries of this say that silver coins cannot be made without a slight mixture of foreign material (i.e. alloys) and the weight of half-a-shekel had to be pure silver. Therefore, the *kolbon* was added in order for the temple to get the full half shekel.

There is a related story, which I have told in my book *Guide to Biblical Coins*. In a 1964 excavation at the ancient settlement of Ein-Gedi on the shore of the Dead Sea, a house from the first century AD was being explored. In a plaster wall they discovered an ancient oil lamp that

contained 139 prutot, mainly from the Roman prefects and procurators who ruled Judaea under Rome between 6 and 66 AD. It was concluded that 139 coins could not constitute a hoard in the usual sense, because their value was so small. While showing me this oil lamp and group of coins in The Israel Museum many years ago, Ya'akov Meshorer reconstructed the story for me as follows:

"A Jew in the year 60 CE built his house, and, while finishing it, before its last plaster stage, decided to hide a sacred amount of money in the wall to protect against the evil eye. The most sacred sum of money to the Jews at this time was the half-shekel, since this was the amount each man paid to the Temple annually. But, according to Meshorer, our first-century Jew did not want simply to put a single, silver half shekel into his wall for luck since "the large number of coins would make a better impression." The man also decided to put the money into a lamp-"a symbol of eternity."

But wait. Half a shekel was equal to only 128 of the prutot. So why did the archaeologists find 139? An exchange fee of two *kolbons* (*kolbonot*) on half a shekel equals just about 11. Adding 128 plus 11 exactly 139 prutot. The owner of the house wanted to make sure that when it came to his good luck, every precaution was taken to insure accuracy!



Shekel plus surcharge: If a Jew in the early first century paid his annual Temple dues with a Tyre shekel, he actually paid one shekel plus a surcharge of two kalbanot, equaling 11 prutot. His change would be one half shekel. Shown here is one shekel of Tyre plus 11 prutot of the Roman procurators of ancient Israel. (Photo © 2002 by David Hendin.)

A FRENCH MEDAL OF RASHI

Rashi is an acronym of Rabbi Schlomo Itzhaki, the capital letters of a patron, as per a usual custom among the Jews. He was born at Troyes, France in 1040. His mother was the sister of the liturgical writer, Simeon b. Isaac. His father was a scholar whom Rashi quoted in his writings. Few facts are known about his early life, although many legends are told about this period. A legend tells that his father cast a precious gem into the sea rather than surrender it to Christians who desired it for idolatrous purposes. A heavenly voice then foretold the birth of a son who would enlighten the world with his wisdom. It is also related that his mother was imperiled in a narrow street during her pregnancy. She pressed against a wall which formed a niche to rescue her.

Troyes was then the capital city of Champagne, a city which attracted merchants from many countries. Rashi learned about different currency standards, banking, and trade. He knew of soldering, engraving, weaving figures into material, and the embroidering of silk with gold. He also learned much about agriculture and husbandry. After his initial education in Troyes, Rashi was attracted to the great academies of Mainz and Worms where he studied after his marriage. His main teachers were Jacob b. Yakar and Isaac b. Judah at Mainz, and Isaac b. Eleazar ha-Levi at Worms.

At about the age of 25, Rashi returned to Troyes. He maintained close relations with his teachers, occasionally returning to the academies to discuss unclear talmudic texts with them. He taught and wrote commentaries to most of the Bible and Talmud. These, distinguished by great clarity, are among the most inclusive and authoritative in Jewish exegesis and are still important in Jewish life. Rashi's commentary on the Pentateuch (printed 1475) was the first dated Hebrew book published. His commentary on the Talmud covers the Mishna with the Gemara. His work influenced some Christian thinkers as early as the 12th century.

Rashi never journeyed farther than from the Seine to the Rhine and the utmost limit of his travels were the academies of Lorraine. Situated between France and Germany, Lorraine was more French than German, and French was the common language of Jew and Christian. This is shown by the glosses in Rashi's works, almost invariably in French. He seems to have passed the decade beginning with 1055 in Worms. A small edifice on the east side of the synagogue is called the Rashi Chapel, and the Rashi Chair, raised on three steps in the niche, is one of the objects of the pious admiration of pilgrims. At Worms Rashi combined at the same time the functions of teacher and student. Besides the oral tuition that he received, the medieval schools habitually kept the notes of former teachers. From

these Rashi learned much, and probably he incorporated some of these notes in his own works. From this time forward, Troyes eclipsed the cities of Lorraine and became the recognized center of Jewish learning.

His learning and character raised him to a position of high respect among the Jewries of Europe, though Spain and the East were long outside the range of his influence. As was said of him soon after his death: His lips were the seat of wisdom, and thanks to him the Law, which he examined and interpreted, has come to life again.

His posterity included several famous names which were those of his grandchildren. Rashi had no sons, but his three daughters were women of culture, and two grandsons as well as others of his descendants, carried on the family tradition for learning, adding lustre to Rashi's fame.

Rashi was the most conspicuous medieval representative of the Jewish spirit. He was in no sense a philosopher, but he exemplified in his person and in his works the stored up wisdom of the Synagogue. Rashi wrote two great commentaries on which his fame securely rests. These were the commentaries, on the whole of the Hebrew Bible and on about thirty treatises of the Talmud. His commentary on the Pentateuch, in particular, has been printed in hundreds of editions; it is still to Jews the most beloved of all commentaries on the Mosaic books.

The latter part of Rashi's life was saddened by the incidents connected with the first Crusade. Massacres occurred in the Rhinelands. According to legend, Rashi and Godfrey of Bouillon of the foremost leaders of the Crusade were intimate friends. Rashi died peacefully in Troyes in 1105.

The Monnaie de Paris (French Mint) has issued a medal of Rashi, in a competition won by artist Yann Gafsou. The obverse of the medal shows a list of Rashi's glosses on the upper part of the medal. The first verses of the ancient testament are engraved in Hebrew on the lower part. On the reverse side, engraved in Hebrew, is one of the verses of "Shema Israel"



THE HOLYLAND TOKEN

By Sylvia Haffner Magnus

The Holyland Token has long been a mystery to most researchers in the field. Is it a Token? Is it a Medal? Is it a Pattern?

On page 115 in the August 1968 issue of the Tokens and Medals Society, Arlie R. Slabaugh had an article about the piece titled "A Holyland Souvenir". To quote in part, Mr. Slabaugh states:

This is the story as I heard it, but cannot vouch for it. Certainly it sounds logical enough, but then token histories aren't always logical. Tourists and pilgrims come the year around to visit the holy places of Jerusalem. Then as now, tourists liked to take home a souvenir of their trip, particularly from a place as hallowed as Jerusalem. Obviously, sacred relics could not be removed, Many chose instead as a memento of their pilgrimage one of the new one mil coins of Palestine. The coins began to disappear. To supply a demand for souvenirs the token was made to sell to tourists.

Although Mr. Slabaugh's article is quite "logical," there are some factors which should be analyzed.

Who issued the tokens? Certainly not the Palestine Currency Board, for if they felt that the one mil coins were disappearing all they had to do was strike more of them. They could not by law issue a token and sell it for profit. A private firm trying to capitalize on the tourists? This would seem more "logical," but then how does one account for its rarity? If it were struck for profit it seems unlikely that only a few hundred pieces were minted, for the price would have been prohibitive.

This is the story that was told to me in Haifa, in 1968.

The committee established by, the British in June of 1926 had various designs submitted to them for the proposed new coinage. The final accepted design came from the original drawings of A. St. B. Harrison, architect of the Palestine Works Department. The Holyland token is a rejected design submitted to the committee. The designer of the proposed design had them struck by a private firm and presented them to the committee for consideration. Part of his design was incorporated into the design that was accepted by the committee.

If this theory is correct then the piece becomes a pattern and would account for its scarcity. For surely the designer did not strike his proposed design in the hundreds to submit to the committee.

I am more inclined to accept the first theory, that the token was struck by a private party for a tourist market - mainly because of the error in the date on the reverse. The Arabic date below the English date of "1927" reads in Arabic "1967" rather than "1927", for the Arabic numeral "2" is backwards. It seems that if this piece had been a submitted pattern the designer would have checked the engraving and found the error; whereas a commercially struck piece would not have received the same scrutiny.

Because of the scarcity of the token, it is possible that the piece was not well received by the tourist who had to pay a premium for it, whereas a Mil was available at face value (1000 Mils = 1 Palestine Pound).

Mr. Slabaugh notes that he knows of three specimens. I have seen twenty pieces, making a total of twenty-three pieces acknowledged. Many more must exist, probably tucked away in "button boxes" or "junk boxes."



HOLYLAND TOKEN

OBV: Around the rim in English, HISTORICAL HOLYLAND COIN 1927 in the center, a seven-leaved olive branch dividing numeral 1 in English on the left and Arabic on the right; above, ONE MIL in English MIL to the left in Hebrew, to the right in Arabic.

REV: In the center, PALESTINE in Arabic, English and Hebrew; LAND OF ISRAEL following the Hebrew word PALESTINE; below in English the date 1927; below in Arabic the date 1967, evidently an error for the Arabic 2 is backwards creating a 6; around the rim in Arabic, HISTORICAL HOLYLAND COIN 1927. Edge: Plain; Diameter: 28.5mm; Bronze.

CLUB BULLETIN

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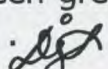
Volume XXV No. 4 July-August 2004

INS/ICC of LOS ANGELES: David Gursky took the floor as exhibitor/speaker at the April meeting displaying and telling about his newest acquisitions from the IGCMC, everything from coins, medals, paper money, tokens and even a medal that you could see through. Those in attendance related about some of their own recent items. This group meets the third Thursday of the month beginning at 7pm at Factors Famous Deli. Those coming early can enjoy a meal together.

INS of NEW YORK: The study topics for the April meeting were the letter "Q", the topic was Maritime, calendar items were Passover, Yom Hashoa and Israel Independence Day. For the May meeting, the study topics were the letter "R", law was the topic, calendar items were Mother's Day, Yom Yerushalayim, Shavuot and Memorial Day, and always recent acquisitions are encouraged to be shown and discussed.

=====
It is important that you attend and participate at
your local INS club meetings each and every month.
=====

FROM AINA MEMBERS: In issue before last, I listed Michael Mooney's email address incorrectly (regarding the INS of Massachusetts.) MAMOONEY@ALUMNI.CLARKU.EDU is the correct one. So if there are any of you in that area really interested in getting together as a group again, please contact Michael. He also suggested this on-line site: <http://groups.yahoo.com/group/ISRAELCOINSANDCURRENCY>.

COMMENTS FROM DJS: The summer months are well upon us and that means vacation time so I wish you to have a great one and a safe one. Its been great to hear from so many of you. Be well, be happy. . . . 

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Cat. No.	Metal and Finish	Face	Mint Mark	Diameter	Weight	Mintage
31593300	Gold/917 22k, Proof	NIS 10	"מ" (Mem)	30m	16.96g	700
21593380	Silver/925 Proof	NIS 2	"מ"	38.7m	28.8g	2,500
21593300	Silver/925 Proof-like	NIS 1	Star of David	30m	14.4g	2,500
71593331	Set of the 3 above coins					
71593222	Set of the 2 silver coins					

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